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THE WINNEBAGO TRIBE

[ETH. ANN. 87]

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Thus he made the tobacco so that humans may ask life with it, and he will grant them their desires. This is all."

CLAN NAMES

THE WIN'IN'ARADJERA (BUFFALO CLAN)

614	Manetwaga	He who travels the land.
551	Teanimawinga	She who walks ahead.
	Trenishaga	Suckling buffalo calf.
	Trep	Buffalo.
	Trep'aw'aga	Two buffalo heads.
	Trewn'waga	First buffalo.
	Tredonigh'a	Buffalo yearling.
	Tredonigh'a	Young buffalo bull.
	Trewn'zedege	Big female buffalo.
	Wrekanaga	He who is in control.
	Hahokmoniga?	Shaggy walker.
	Techetwaga	Buffalo hide blue.
	Maggikawaga	Shakes the earth by striking.
	Trep'aga	Buffalo head.
	Manek'arabiga	Kicking up the earth.

THE DEER CLAN

INTRODUCTION

614 The first version of the origin myth of the Deer clan is in part like
173 that of version 6 of the Bear clan origin myth and in part like that of
version 1 of the Thunderbird origin myth. It is the only myth that
shares with version 1 of the Thunderbird origin myth the account of
the origin of death.

614 The Deer clan does not seem to have had any important functions,
although in myth 1, it is stated that they claimed a "partial" chief-
tainship, whatever that may mean.

[577] It was considered an insult to tell a member of this clan that he
resembled a deer.

[322] The facial painting is the same as that used for the Elk clan.
(Pl. 46.)

826 The Deer clan people tell one another not to sing their clan song
761 very loudly, and also not to make any sudden movement of their
limbs, for each movement might cause the death of a human being.
For the same reason they are told not to weep too loudly, as each
deer's limb is a symbol of one of the four directions. When, there-
fore, a Deer clansman moves a limb too hard when he is weeping
over the decease of a member of his clan, he might be "putting some
human being in the earth," and the wind would blow hard.

[552] The dog names obtained were *was'rigohoniga* and *na'nalegiaga*.

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THE WINNEBAGO TRIBE

[ETH. ANN. 27]

on the earth, have medicines that you are to use on earth. Whatever you say on earth it will be so. You have been blessed with all the things that are on and under the earth."

All the fowls and insects of the air, all the beings that have wings, blessed him and gave him medicines, which he was to mix with other medicines. He was told to make use of all the insects of the earth and air, some of which we never see. All those who live on earth, all the fishes in the water, and all the different kinds of water-spirits blessed him with medicines. He was blessed with, and told to use as medicines, all those plants that live in the water. He was blessed with the leech, one of the animals that lives in the water, and he was to use it in medicine mixing. They say that it is good to mix the leech with other medicines to relieve pain. He was blessed with all the trees, that we see to-day, which he was to use as medicines. Their bark, leaves, and roots are considered very good for such purposes. He was blessed also with all the small undergrowth, whose leaves, bark, inner bark, blossoms, and roots he was to use for medicine. He was blessed with all the weeds, and he was to use their heads and leaves for medicine, but their roots were to be used for other purposes.

Thus all the different kinds of plants that grow on this earth blessed him. The earth also blessed him and said to him, "Grandson, as the other spirits are blessing you, I, also, will bless you. Earthmaker has placed me here, and I therefore bless you with all plants that grow upon me, and all the trees and woods and animals that exist on this earth, and lastly, with life and myself (i. e., earth). You may use me, and especially the blue clay that you derive from me, for medicines. Should you use as medicine all three things with which I have blessed you, especially if you use me, as medicine, you will be able to accomplish all that you attempt.

"If a person who is sick offers you tobacco (i. e., asks you to cure him), remember that I also would like to smoke and that it is for that reason that I have blessed you."

[826]

Birds, especially eagles, are used in the making of medicines. The entire body of a raven, including the heart and brains, are used, and also the following snakes: The gray snake, the black snake, the blue snake, the yellow snake, the bull snake, and the snake that breaks itself in two. The rattlesnake is used in a mixture given to women when in labor. If a woman hurts herself during pregnancy and kills the child within her womb, she can be made to deliver the embryo if she uses the medicine mentioned above.

[844]
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* According to general belief the spirits are supposed to have entered into a sort of "bargain" with the human beings by which they were to bestow their blessings upon them in exchange for tobacco, bark, skin, and feathers. Of course, it must be understood that individuals must have the necessary requirements, such as a certain attitude of mind, fasting, etc., before their offering of tobacco has any meaning to the spirits.

Tonsils are used, but only for poison medicines. The quail's heart 825
is used for the same purpose. If a person is killed outright, his heart 756
is used as a medicine, as the human heart is regarded as having great 826
efficacy in such medicines. It is used in war, for compelling people
to give you presents, and for courting women. The bear likewise is
used for a variety of purposes. Its liver is especially powerful. It
is rubbed over the body whenever in pain. It is often used by
women who have injured themselves in childbirth, or in the form of
tonics, poultices, and emetic; or for toothaches, bathing sore eyes, ear-
aches, headaches; as snuff, as a physic, for burns, strictures, boils, hemor-
rhages, injections in the rectum, consumption, measles, dysentery,
chills, nosebleed, pains in the stomach, and headaches caused by
poisoning. [757]

Sometimes a woman would take a hair of her husband and stick 832
it into some bad medicine. In such a case he would never leave her
for he would become very much enamored of her. If ever she went
away, he would miss her very much. However, he always had a
headache. Finally he would get sick and lose his appetite and then
his eyesight. That is why it is forbidden to use this medicine,
although some still do it.

Many Winnebago are blind, because there is a medicine that 754
causes blindness. If one person offends another who possesses such
a medicine, the latter would cause the offender to become blind.

The Winnebago have medicines for every purpose; for courting, [832]
for becoming rich, for obtaining good looks, etc. Even if a person
is very holy, these poisoners can poison him. If a man was a good
hunter or if he was wise and good, these bad shamans would poison
him. If an individual was a great medicine man and these bad
shamans got jealous, they would poison him. Indeed, only if a person
was poor and lowly would they like him. Such a man they would
never poison for they had no reason for being jealous of him. A
bad shaman is always treated with the greatest respect and honor,
because he kills many people.

A warrior is also greatly respected and flattered. It is the Indian's 554
greatest desire to become a warrior. All desire that, and they also
wish to become great medicine men and bad shamans. 156

This is the way they prepare and use their courting medicines. [756]
The courting medicine known to me is a plant of apparently two 832
varieties, one of which has a blue blossom and the other no blossom at 278
all. Otherwise they are alike. The one with the blue blossom is the
male and the one without the blossom is the female. When I go out
to dig this plant, I do not dig for these two specimens unless I can
find them growing together closely. Even then I do not dig any two
specimens unless the male is found growing on the east side. For [824]
that reason it is very hard to find them. As soon as I find two that

757 This is medicine used by women when their menstrual flow is not
278 very good:
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1. Teemanank'e, English unknown.
2. Waał p'ara'ske ahera, pine with flat leaves (?)
3. Wacutci ahera, red cedar leaves.
4. Man'ka p'orop'oro ahera, round medicine leaves.

All four of these ingredients are ground, mixed together, and then mixed with water. They are then drunk by any woman having trouble with her menstrual flow. After she has taken it she makes knots in the belt and ties it around her waist. As many knots as she makes that many days will it take her to get well. She also smokes herself with cedar leaves.

757 The next medicine that I wish to speak of is compounded as follows:
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1. K'ewaxgu'u'nera, scent of a toad.
2. Waninku'te na'ntekera, heart of a red bird.
3. Hactee'kera, strawberries.
4. Wankrik na'ntekera, human heart.
5. Xawi'ja', a plant.

278 If this medicine were mixed with whisky and given to any person,
[754] the latter would surely die within a year. The frog that is used in this medicine becomes alive in the stomach of the person who drinks it and kills him. If he took the same medicine and mixed it with paint and then rubbed it over his face, all who looked at him would take a liking to him and give him presents, and the women would fall in love with him and want to marry him. The reason that the women become smitten is because they can not resist the sight of a ripe strawberry. The human heart in the mixture is the object that makes the medicine so powerful, and the red bird heart strengthens it.

• [826] Whenever these two, the human heart and the heart of the red bird, are used in medicines, the medicine is always remarkably efficacious.

832 If a woman makes fun of you and you feel hurt about it and want to revenge yourself, get one of her hairs and dip the root into this medicine and then tie it up. Hang the medicine bag in the woods and whenever the wind blows the woman will get lonesome for you and her head will ache. Finally she will get crazy. She will never cease talking about you. This is one of the medicines this man was blessed with. Some of them die from the effects of it. It is not a good thing, but the Winnebago thought that it was a very great thing. (Now that they know the Creator, they know that it is bad.)

755 Here is another medicine that we have, and it is prepared in the
278 following way: Four trees of a certain species are peeled near the roots lying on the east side. Then the second bark is also peeled. Then these are taken and boiled together with a square-stemmed weed. The whole mixture is used to induce vomiting. This vomiting would rid a person of a spell cast upon him which was preventing

RADIN]

THE CLAN WAR-BUNDLE FEASTS

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Then another man to whom a kettle has been given gets ready to express his thankfulness and says:

Speech of sixth guest. "Host and members of your clan who are seated here, I send forth my greetings to you. To you also, war-bundle owners who are seated here, do I send forth my greetings. The members of this clan have often preached to me. My grandfather once told me the following: 'Some day there will be a dearth of people (for a feast). There they will offer tobacco to the spirits and as many pieces of meat as they cut that many will be holy. There also they will cook heads. Heads are not to be eaten by those wearing dresses (i. e., women). Women are not permitted to scatter their food in eating, we are told.'¹² Some day if they boil these holy pieces, the heads, they will be in need of people to invite to the feast. If they call upon you for one of the sacred pieces, even if at that time you had not yet obtained a war honor, if you had not counted coup,¹³ still if you offer 'p thanks to the spirits for anything; still more so, of course, if you had been able to count coup and you thanked them for all this, they will listen to you.'¹⁴ My grandfather told me, 'Thus they spoke to me,' he said, it is said, 'Little grandfather, the spirits up above gave (your ancestor) a war bundle to those of the Earth phratry. They gave them a mouth for speaking (in offering thanks), but they told him that it was forbidden to speak to outsiders about this matter. They gave them a mouth that they might speak to one another (i. e., members of the same clan)'.

"My father gave the information to me. For that reason, they told me, I am in a position to thank the spirits. One of the greatest of the spirits they have offered tobacco to, to one of the greatest of the spirits they have prayed. Tobacco, food, a sacred white buckskin, pleasing to their eyes, they have extended to them. With offerings of life¹⁵ they have asked for life. We have been asked to impersonate (the spirits), even although there are plenty of war-bundle owners. But the host is a relative of ours and therefore wishes me to live. A pitiable existence we had been living (until they saw to it) that we were brought into connection with life. Proud we are of it. For if they (the spirits) accept their gifts, we also will be able to utilize the life (obtained). Clan members, we did as we pleased here. It is good. Those preached to, the Morning Star,

¹² In eating the deer head and in the last eating contest the men are discouraged on fact that the host is literally outwitted in the process of eating. Whether there is an implied warning that a man should not be found in the same clan as the women I do not know positively, but it is quite likely.

¹³ Literally, "a barb." The four coup counts are likened to the four limbs of the human body. As much they are always referred to.

¹⁴ The whole meaning of the speech up to the present is the following: Should they in the future want to give a feast and lack of the proper people cause them to call upon you, even if you had counted coup only once, the spirits would listen to you. And yet here I am and haven't even counted coup once and yet I have the authority to expect them to listen to me.

¹⁵ I. e., with offerings of deer and dogs.

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Crashing Thunder

*159 Thus I spoke. However, they made me an offering
72 of tobacco as they asked me, and I accepted the to-
[701] bacco saying that I would at least make an offering
[781] of tobacco for them. Then I offered tobacco to the
[776] Thunderbirds and asked them for rain, that we might
walk in the protection and power of rain. This of-
fering we made in the morning and it rained all that
day. Then we went to the place where we knew that
we could find horses. When we got there we met the
owner of the horses and spoke to him. We accompa-
nied him to a carpenter shop nearby, and there killed
him. I struck his dead body, counted coup** first,
[555] and announced my new name, as I gave a war-whoop.
[551] I shouted 'Big-Winnchago has counted coup on his
man.' Then the others counted coup also. We
searched his pockets and found medicine and money
[727] in them. The money we divided among ourselves.
[826] After that we cut out his heart, for we had heard that
hearts were used for medicine. That is why we cut
out his heart. He had a gun and that we took away
from him and hid."

Then my father said to me, "My son, it is good.
Your life is no longer an effeminate one. This is the
manner in which our ancestors encouraged us to live.
It is the will of the spirits in control of war that has led

[555] ** The first four war honors enumerated above are called "count-
ing coup" by the Whites. *Coup* is the French for *strike* and the ex-
pression owes its origin to the custom of warriors counting the num-
ber of people they have killed or honors they have obtained by
striking the post at the grave of the particular person for whose
benefit they are recounting their achievements.